

FOREIGN MISSIONS

OF THE

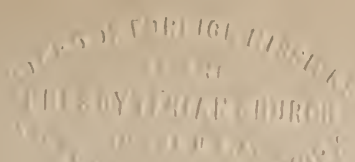
PRESBYTERIAN CHURCH IN CANADA.

PROVINCE OF HONAN,
CHINA.

BY

REV. J. B. FRASER, M.D.

TORONTO:
PRESS OF THE CANADA PRESBYTERIAN
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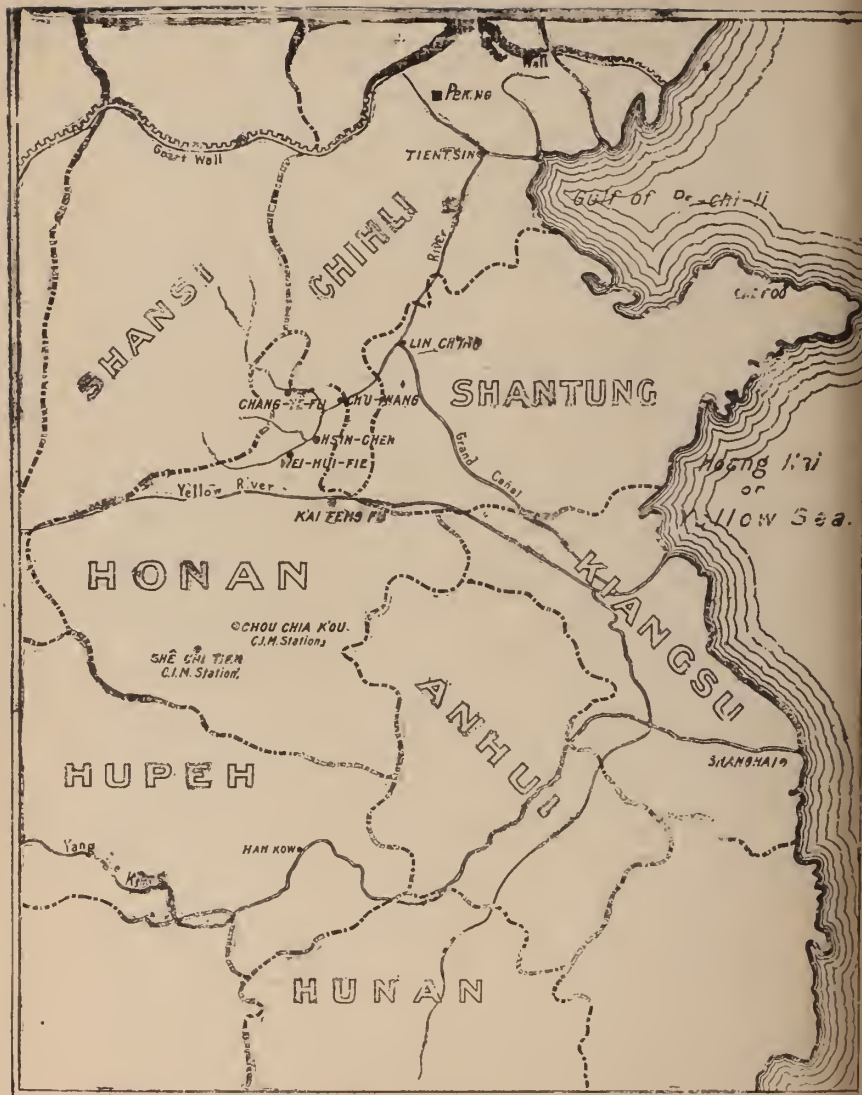
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Mission Staff.



NAME.	APPOINTED.	LOCATED.	RETIRED
REV. J. GOFORTH,	1888	Chu-Wang.	
" J. F. SMITH, M.D.,	"	Hsin-Chun.	
MISS H. R. SUTHERLAND,	"		1889
WILLIAM MCCLURE, M.D.,	"	Chu-Wang.	
REV. D. MACGILLIVRAY, M.A.,	"	" "	
" J. MACDOUGALL, B.A.,	1889	Hsin-Chen.	1891
" M. MACKENZIE,	"	" "	
" J. H. McVICAR, B.A.,	"	" "	1893
MISS JENNIE S. GRAHAM,	"		1890
" MAGGIE McINTOSH,	"	Hsin-Chen	
REV. W. H. GRANT, B.A.,	1892	Chu-Wang.	
WILLIAM MALCOLM, M.D.,	"	" "	
LUCINDA GRAHAM, M.D.,	"	Hsin-Chen,	(Died) 1894
REV. K. MACLENNAN,	1893	" "	
" J. A. SLIMMON,	1895	" "	



Portion of North China

SHOWING THE GENERAL POSITION OF
HONAN.

CANADIAN PRESBYTERIAN MISSION FIELDS.

HONAN.

MISSIONARY REVIVAL.

THE year 1885 is memorable in missionary annals for a remarkable revival of religious life and development of missionary spirit among the students of British universities and colleges. The year after a similar revival spread over the United States and Canada. As the first fruits of this movement five graduates of the University of Cambridge, young men of superior ability and independent means, consecrated themselves to work for Christ in China. Before leaving for their far-off field they visited Oxford and Edinburgh, arousing in both places unparalleled enthusiasm. Hundreds of students were converted, and many scores gladly volunteered for foreign mission work. From Edinburgh to Glasgow, to Aberdeen, to St. Andrews, and even across the channel to Ireland, the interest spread. The summer vacation of that year was spent by over one hundred students in extending the interest outside the colleges till all the Churches of Britain felt the impulse of the forward movement.

Five years before, a deepening interest in foreign missionary work in the colleges of the United States led to the organization of the Inter-Seminary Missionary Alliance at New Brunswick, N J., at which thirty-two theological colleges of various evangelical denomination were represented by two hundred and forty students. In 1884, a similar Alliance was formed in Toronto with

about one hundred members. These organizations have since done much to deepen and extend the missionary spirit which led to their formation.

STUDENT VOLUNTEERS.

During 1886, two graduates from Princeton Seminary visited various colleges and seminaries in the United States and Canada, and in response to their impressive addresses and appeals nearly two thousand students, of whom over one hundred were Canadians, declared themselves "willing and desirous, God permitting, to be foreign missionaries." The Churches were awakened and quickened, but were not ready at once to send nearly all the men who were ready and anxious to go. The students began to ask themselves, "Why cannot we combine to send some of ourselves to the foreign field, and establish a College Mission?"

BEGINNING OF COLLEGE MISSIONS.

During the session of 1885-6, the Missionary Association of Queen's College, Kingston, at the suggestion of its Vice-President, Mr. J. F. Smith, considered the possibility of supporting a missionary of its own in the foreign field, but came to no conclusion. During the following summer, Mr. Smith met with Mr. J. Goforth, of Knox College, and interested him in his plan.

At its meeting in October, 1886, the Alumni Association of Knox College considered the plan proposed, approved it, and appointed a committee to enquire as to ways and means. In the following April, the Committee reported that \$1,400 per annum might be confidently counted on from the Alumni and Students, over and above their present contributions, for the support of a College Missionary. The way was now clear, and it was enthusiastically decided to go forward. Mr. Jonathan Goforth as its first missionary, and the Pro-

vince of Honan, China, as its first field, were the unanimous choice of the Association.

Queen's College Missionary Association, about the same time, provoked by the zeal and stimulated by the success of its Toronto sister, determined to send a missionary to the same field, and selected Mr. James Frazer Smith as its representative.

THE FIELD SELECTED.

The Province of Honan is in what may be called North Central China, about 600 miles to the north-west of Formosa. It has an area of 65,000 square miles and a population of fifteen millions, or about twice as many to the square mile as Scotland. The soil is very fertile and the climate semi-tropical. In addition to all kinds of cereals, cotton and silk are largely grown. Williams' "Middle Kingdom" says: "For its climate, productions, literary reputation, historical associations and variety of scenery, this Province takes a prominent rank. The earliest records of the Chinese refer to this region, and the struggle for dominion between feudal and imperial armies took place on its plains."

The wealth and position of commanding importance and influence of Honan make it a specially inviting field, in view of establishing a self-sustaining native Church, which shall be able to extend the work after it is well begun. But, for the same reasons, the field has its special difficulties. In its historic soil prejudice seems to be stronger and more deeply rooted than elsewhere. It has offered most bitter and determined opposition to the pioneer missionaries of the China Inland Mission, who fifteen years ago began work in the south of the Province. Twelve years later they reported but six converts and twenty-one enquirers. In 1888 there were but three missionaries in the Province: *one to five million* souls.

On the selection of the field, Mr. Thomas Paton, a representative of the British and Foreign Bible Society, who spent two years in it in Colportage work, wrote: "Your selection of North Honan has been a most happy one. The Province is healthy; the climate dry and bracing. Within a circle, with a radius of 100 miles, there are over *ninety* cities, and hundreds of market towns and villages, unoccupied by any other Church."

THE FIRST AMERICAN COLLEGE MISSION.

The proposals from both colleges were submitted to the Foreign Mission Committee, and by it most cordially approved and recommended to the General Assembly, by which they were as cordially accepted at its meeting in June, 1887, and the first American College Mission became an accomplished fact. It should perhaps be noted at this point, that, with a view to establishing a native Church that should be self-supporting from the beginning, and with the hearty concurrence of the missionaries appointed, and the Associations providing for their support, the Foreign Mission Committee decided that it would not be responsible for salaries of native preachers and teachers who might hereafter be employed in the Mission; thus placing it, in this respect, on a different basis from that of any other Mission of the Church.

FIRST CANADIAN COLLEGE MISSIONARY.

Rev. Jonathan Goforth, the first Canadian College foreign missionary, is a native of Ontario. In 1877, at the age of eighteen, under the preaching of his pastor, the Rev. Lachlan Cameron, of Thamesford, he was converted, and his thoughts turned to the work of the ministry. During his college course he devoted his leisure and vacations with characteristic zeal to home mission work, and did much to stimulate and develop

the missionary spirit of his fellow students. No better proof of his success and influence is needed than his unanimous election by them as their first representative in the foreign field. On the evening of October 20th, 1887, in Central Church, Toronto, just ten years after his conversion and consecration to Christ, Mr. Goforth was ordained and designated to his far-off field. Shortly after he was married to Miss Rosaline Florence Bell-Smith, a help meet like-minded with himself, who not only gave herself in this way to the work, but not long after offered almost the whole of her patrimony for the erection of mission premises when required.

MR. GOFORTH STIRS THE CHURCH.

As it was considered most desirable that Mr. Smith, then in the last year of his medical course, should complete it before leaving, which he himself greatly desired to do, and that Mr. Goforth and he should set out together for Honan, it was decided that Mr. Goforth should spend the fall and winter, while waiting for his colleague, stirring up in the Church something of his own intense interest in the perishing millions of China; a work for which he was very specially adapted. His enthusiasm was inspiring, and made even the facts and figures with which his sermons and addresses were packed intensely interesting

LEAVES FOR HONAN.

But the news of widespread and appalling distress and destitution in Honan, consequent on the destructive floods of the previous summer, by which perhaps not less than a million persons perished, and more than double that number were reduced to beggary and starvation, was regarded as a providential indication that he should hasten to his field and his work, in the hope that ministering to the necessities of the starving people might pave the way for an earlier and easier entrance for the gospel message, as had been so notably

the experience of missionaries in the Chinese famine of ten years before. In a week after this change of plan had been approved, on the 19th of January, 1888, Mr. and Mrs. Goforth left for China; as he wrote on the eve of sailing from Vancouver, "in the faith of Asa, as he joined battle with the million Ethiopians who had invaded his kingdom, when he cried unto the Lord, and said, 'Lord, it is nothing with thee to help, whether with many, or with them that have no power; help us, O Lord our God; for we rest on thee; and in thy name we go against this multitude.'"

FIRST EXPERIENCES.

On reaching Chefoo, Mr. Goforth was strongly advised by the missionaries there to relinquish his purpose of pushing on at once to Honan, and to spend the first year at least at the language; which wise advice he was wise enough to follow. In ten days after their arrival he and Mrs. Goforth were "cozily settled in a Chinese house," about a mile from the walls of Chefoo, "happy and hopeful," and "hard at work at the language." But a week after, their house caught fire through a defective flue and was burned to the ground, entailing a heavy loss of household effects and books, and of many valuable presents from Canadian friends. In writing of the fire next day, Mr. Goforth refers very gratefully to the help rendered by the Chinese and to the kindness shown them on all hands, and says: "It seems a strange providence, but our Master must have a purpose in it, and we will trust where we cannot trace."

DR. SMITH.

Rev. James Frazer Smith, M.D., had, meanwhile, completed his medical course, and had been preparing to join Mr. Goforth. Dr. Smith is, also, a native of Ontario. Born at Dornoch, in the County of Grey, in

1858, he was led to Christ and made profession of his faith in 1875. After some years successful experience in teaching, he entered Queen's College, Kingston, in 1881, where he took a course in Arts, Theology and Medicine. On the 24th of January, 1888, he was ordained in Chalmer's Church, Kingston, and designated as the first Missionary of Queen's College Missionary Association to Honan. On the 18th of April following, he was married to Miss Minnie Waugh, of Hamilton; and in the end of July left Canada for China, landing in Chefoo on the 30th of August.

A TRAINED NURSE.

On the urgent recommendation of Mr. Paton, that "one or more single women for work among the women" should be sent with each missionary, and on his assurance that "a lady doctor would get an easy access to the homes of the rich and poor," the Foreign Mission Committee, at its meeting in May, 1888, appointed Miss Harriet R. Sutherland, a graduate of the Toronto Training School for Nurses, to accompany Dr. and Mrs. Smith. At an impressive service held in St. James' Square Church, Toronto, on the evening of the 17th of July, Miss Sutherland was solemnly designated to her work, and the next day set out for her distant field. As far as is known, Miss Sutherland is the first trained nurse sent from Canada to the foreign field.

DR. MCCLURE.

At the same meeting of the Committee a letter was read from Dr. McClure, for four years previously Medical Superintendent of the Montreal General Hospital, offering himself for medical mission work in China. The letter was accompanied by the highest testimonials as to Dr. McClure's Christian life and fitness for the work. There was also read a letter, received some

weeks after Dr. McClure's, from J. T. Morton, Esq., of London, England, generously offering to pay the salaries of a medical missionary, and of two native assistants, for three years, in some new field in China. Both offers were thankfully accepted, and Dr. McClure was appointed and added to the staff of the Honan Mission.

Dr. McClure, a native of the province of Quebec, is a graduate in Arts (Gold Medallist) and Medicine of McGill University. Such was the high esteem in which he was held as "a thoroughly honest and devoted Christian man," that he was elected and ordained an elder of Crescent Street Church, Montreal, before leaving for China. He reached Chefoo, in October, 1888. On the 7th of January, 1889, he was married to Miss Baird, an efficient missionary of the American Presbyterian Church (North), with five years experience in Mission work, at Canton. But, as if to preserve the equilibrium, Miss Sutherland wrote, on the 22nd of February, resigning her connection with the Canadian Mission, that she might join the American Presbyterian Mission at Chefoo, and was, a few months after, married to the Rev. Dr. Hunter Corbett of that Mission.

FIRST TOUR IN HONAN.

On reaching Chefoo, Dr. Smith found that Mr. Goforth had made good progress in the language, and two weeks later they set out together on a two months' tour in Northern Honan, in company with Messrs. Smith and Chapin, missionaries of the American Board, during which they travelled over 1,200 miles by cart, and passed through thirty walled cities. By the way, Dr. Smith treated large numbers of patients, and they both returned delighted with the appearance of their chosen field.

After returning from this tour Mr. Goforth removed from Chefoo to P'ang-Chia-Chuang, a station of the American Board, 250 miles nearer Honan, where he was

afterwards joined by Dr. McClure, on his return from Canton. Dr. Smith remained at Chefoo studying the language, and in the American Presbyterian Hospital there acquiring further skill and experience in that department of his work.

MR. MACGILLIVRAY.

Before leaving for his first tour in Honan, Mr. Goforth wrote, earnestly appealing that, if possible, Mr. Donald MacGillivray, a college companion and kindred spirit, anxious to devote himself to the work, should be sent out at once. While his letter was on the way, when the F. M. Committee met on the 25th of September, the following telegram was received from Mr. MacGillivray: "Ready for China at \$500 a year, finding outfit myself. Writing." The next day brought the promised letter with fuller particulars of his generous offer, which was gladly accepted. The acceptance of such an offer should not, however, be misunderstood as an indication of a disposition to employ underpaid missionaries, nor as an admission that the other missionaries in that field are overpaid, nor that \$500 a year is sufficient for the support of a missionary in China; but rather, as was explained on the occasion of Mr. MacGillivray's ordination, as an interesting experiment, made possible by Mr. MacGillivray's readiness to go to China unmarried, and to live and dress as a native, and consented to by the Committee at his urgent request. The stimulus of Mr. MacGillivray's self-sacrificing spirit was widely felt, and before his ordination St. James' Square Church, of which he was a member, had volunteered to contribute the sum of \$750 annually for his support.

Rev. Donald MacGillivray, M.A., B.D., is a native of Ontario, and a son of the manse, born in 1862. After a distinguished course in Toronto University, he was graduated in 1882—gold-medallist in classics. For

three years he was classical master in Brantford Collegiate Institute, after which he took his course in theology in Knox College, Toronto. He was ordained and designated in St. James' Square Church, on the evening of October 11th, 1888, and on the 15th left for China. With a well trained, well stored mind, a cheerful, sociable disposition, and energetic nature, Mr. MacGillivray is exceptionally well furnished for his chosen work.

Arriving at Chefoo after the close of navigation at Tien-tsin, his only way of reaching his colleagues at P'ang-Chia-Chuang, before spring, was by a winter journey of 450 miles overland by cart, which he cheerfully undertook, and reached the end of his long journey safe and well, about the middle of December.

FIRST SUMMER INLAND.

During the spring and summer of 1889, the missionaries toiled on at the language, with a view, if possible, in the fall to enter on the occupation of Honan. Their plan was for the men at first to go in alone. "This," Mr. Goforth writes, "is deemed wisest. We expect opposition, as is natural, in the breaking of new ground. The men can withstand a siege, or at the worst escape. We are not afraid. The Lord of Missions will go before us." The heat of the first summer, so far inland, was found very trying, which is not to be wondered at "with the following record of daily temperature, beginning with the first of June: 99°, 108°, 106°, 104°, 102°, 92°, 101°, 100°, in the shade, with the prospect of even hotter weather ahead." The necessity of securing, in such a climate, the best available house accommodation and general health conditions is imperative. It is this consideration that warrants the renting or building of what may seem to be unnecessarily good houses, and the paying of apparently unnecessarily high salaries in our foreign fields. A

missionary, sick, or on furlough, or compelled to resign, or dead, through false economy, is a much greater expense, to the Church, for the work done, than one, well housed and well paid, who is able to continue his work, with occasional short furloughs, for a lifetime. About the middle of June, after much vexatious negotiation, premises were secured fifty miles nearer Honan, to the south of P'ang Chia-Chuang, and in the beginning of July the headquarters of the Mission were removed to Lin-Ching, another station of the American Board

FIRST DEATH.

On the 24th of July a gloom was cast over the Mission circle by the death, after a very brief illness, of Mr. Goforth's child. Though only about a year old, her winning ways were a great delight to all, even to the Chinese, whom she had already learned to greet in their own language. How affecting the thought of the bereavement and burial in such a situation ! Fifty weary miles in a Chinese cart, the stricken father carried the body of his child to lay it to rest in the Mission cemetery at P'ang Chia-Chuang, while the heart-broken mother in her desolate loneliness awaited his return at Lin-Ching. But the Master was with them.

MONTREAL MOVES.

Early in 1889 the growing interest of Montreal in the Honan Mission, stimulated by Dr. McClure's self-sacrificing devotion, culminated in offers from Mr. David Yuile, an honoured member of Erskine Church, to provide the outfit, travelling expenses and salary, for five years, of Mr. MacKenzie ; from Erskine Church, of Mr. MacDougall for three years ; and from Crescent Street Church, of Mr. MacVicar, without time limit ; as missionaries to Honan. These most generous offers were cordially accepted by the F. M. Committee, with gratitude to God for the multiplying evidences of a wide-spread and growing interest in Mission work ; and

at a deeply impressive service, in Crescent Street Church, Montreal, on the 23rd of June, 1889, Messrs. MacKenzie, MacDougall and MacVicar were solemnly set apart to their chosen work.

THE MONTREAL CONTINGENT.

Rev. Murdoch MacKenzie is a native of Scotland, born in 1858. In 1879 he decided to devote his life to the ministry, with a view to mission work. In 1883 he came to Canada, and entered at once as a student in the Presbyterian College, Montreal. During his college course he distinguished himself by his active interest in the Missionary Society, and during vacations by his devotion to Home Mission work.

Rev. John MacDougall, B.A., a native of Quebec, was born in 1859. At the age of 23 he entered McGill College, winning at his graduation the gold medal in philosophy. During his arts course he was for one year President of the College Y.M.C.A., and afterwards, in theology, one of the most active members of the Students' Missionary Society.

Rev. John Harvey MacVicar, B.A., born in Montreal in 1864, is a son of Principal MacVicar of the Presbyterian College, Montreal. During his course, both in arts and in theology, his abilities and application won for him many distinctions. His early taste and exceptional capacity for literary work, coupled with his deep interest in the Presbyterian College, led to the issue, in January, 1880, of the *College Journal*, the first published by a Theological College in Canada. His vacations were spent in city mission work, in which he was much interested and very successful.

TRAINED NURSES.

Soon after, all three, having taken to them wives like-minded with themselves, left for China; accompanied by Miss Jennie S. Graham and Miss Maggie J. McIntosh, graduates of the Toronto Training School for

Nurses, who had offered for work in India or China, and who had been appointed to Honan in response to an earnest appeal from Dr. Smith for two unmarried lady-missionaries to be sent at once. In due time the reinforcements reached Tien-tsin, where they were met and conducted inland by Dr. McClure, whom they were delighted to find able to converse freely with the boatmen and people on the shore. "Every day," they write, "he was ashore selling books, and telling of Jesus." During the river journey of 400 miles not a single Mission station was passed. On their arrival at Lin-Ching they found Mr. Goforth and Mr. MacGillivray preaching, on alternate days, in the chapel of the American Board Mission and Dr. Smith in charge of the Dispensary with many patients.

SECOND TOUR IN HONAN.

A few days after, Messrs. Goforth and Smith, and Messrs. MacGillivray and McClure left for tours in Honan. Of these tours, extending from September 19th to October 21st, spent within Honan province, Mr. Goforth writes : "Our plan for this visit was to go to a city, treat the sick, preach, and sell books for a few days, then pass on to another, hoping in this way to induce the people to invite us to return. Large numbers of sick people applied for medicine, many of whom were of the official and literary classes, who treated us with unusual respect and kindness. The only persons met with unwilling to hear the Gospel were some in a place where the Romanists had been working." All four returned delighted with their reception and with the prospects for the future.

HONAN PRESBYTERY CONSTITUTED.

In June, 1889, the General Assembly agreed, on the recommendation of the F. M. Committee, to con-

stitute the missionaries already in the field, and those under appointment to it, into a Presbytery, to be known as the Presbytery of Honan ; and on the 5th of December, 1889, the Presbytery was constituted with the following members, all present : Ministers—Jonathan Goforth, James Frazer Smith, M.D., Donald MacGillivray, M.A., B.D., Murdoch MacKenzie, John MacDougall, B.A., and John Harvey MacVicar, B.A.; Elder—William McClure, M.D., C.M. Mr. Goforth, by appointment of Assembly, presided. After the Presbytery was constituted, he was unanimously elected first moderator ; Dr. Smith, treasurer; and Mr. MacVicar, clerk.

A MODEL PRESBYTERY.

So delighted was the F. M. Committee with the copy of the minutes of this meeting forwarded, that it made special request to be favoured with a copy of the minutes of each subsequent meeting ; and members of the Committee do not hesitate to say that the way in which the business of this youngest Presbytery of the Church is transacted and recorded would do credit to the most experienced Presbytery and competent clerk in the Church.

BUSINESS.

At this meeting the important question of centres of operation to be occupied in Honan, months before informally agreed upon, was formally decided Chang-te-Fu (pronounced Jong-té-Foo) and Wei-huei-Fu (Way whe-Foo) were fixed on as the two most desirable centres at which to begin work ; resolutions were adopted with reference to the proposed occupation of the same field by other Societies ; standing committees on house accommodation and supplies of literature were appointed ; resolutions of hearty thanks to the missionaries of the American Board at P'ang Chia Chuang and Lin-Ching, for valued help and counsel, were passed,

and the Presbytery's deep gratitude to God, for His great goodness to the Mission and all its members, was recorded.

At the next meeting, held on the 20th February, 1890, arrangements were made for an extended evangelistic and exploratory tour in and around the centres of operation decided on; Mr. Goforth and Mr. MacGillivray were appointed delegates to the conference of missionaries to be held in Shanghai in the following May; and sympathy was expressed with the movement proposed for the union of the Presbyterian Churches in China.

TOURING.

With the disappearance of the ice from the river in the early spring, the four senior members of the staff set out to re-visit places already visited, and to further extend their explorations in the districts to be occupied. After about six weeks spent in and about Wei-huei-Fu and Hsün Hsien, Messrs. Goforth and Smith returned and reported that they had found opportunities of preaching and teaching, for five or six hours daily, and that 1,380 patients had been treated. They were encouraged by their reception, and hopeful that a foothold might soon be gained for permanent occupation. Messrs. MacGillivray and McClure, during seven weeks in and around Chang-te-Fu, met with a colder reception, and had even encountered some opposition, but their sales of literature were large, and they were not without hope that it might be possible to take peaceable possession of Chang-te-Fu. A total of 1,227 patients were treated, and many minor operations performed.

SHANGHAI CONFERENCE.

In the beginning of May, Messrs. Goforth and MacGillivray left for Shanghai to attend the second General Conference of Missionaries in China, at which

about 430 delegates were present from forty different missions. Chief among the characteristics of the conference, according to an account of it published by Mr. MacGillivray, were a desire for practical results, a spirit of union, of prayerfulness, of thanksgiving, and of substantial unanimity on all practical questions. Among the results are an invaluable addition to the literature of Chinese Missions : *absolute unanimity* in a plan for a new union version of the Bible for all China in three literary styles ; arrangements for producing an annotated Bible prepared by missionaries of the different sects ; a committee appointed to present a statement to the Chinese Government, making it clear what Christianity is and what it aims at, and asking for the immediate and effectual suppression of libellous charges against Christian Missions ; and “ a trumpet call ” for one thousand more workers for China, in the next five years.

MISSION POLICY.

After the return of Mr. Goforth and Mr. MacGillivray from the Shanghai Conference, the Presbytery decided on their recommendation, to take no further steps, meanwhile, in the direction of attempting to effect a permanent occupation of the centres in Honan decided on. This conclusion was reached as the result of much conference on the whole situation with many of the most experienced missionaries at the Conference.

At a meeting in August, the Presbytery, in view of the exceptional difficulties of the situation, and the comparative inexperience of its members, for the sake of securing uniformity of action, and of avoiding evils which are known to have occurred in connection with pioneer work in all parts of the Empire, prudently adopted the following regulations :—“ 1. Natives appearing to be interested, to be sympathetically and patiently dealt with, while carefully instructed in the plan of salvation and encouraged to commence the

study of portions of God's word. 2. Applicants for baptism, except in special cases, to be considered by Presbytery, to be kept on probation for a year, after they have passed a satisfactory examination, before at least two members of Presbytery. 3. Pecuniary aid in no case to be offered as an inducement to inquirers, and not to be granted except in special cases to be considered by the Presbytery."

TOURING AGAIN.

In the end of August, the four senior members, specially commended by Presbytery to God's care and guidance, again set out for Honan. In this tour Mr. MacGillivray and Dr. McClure met with such encouragement in Chu-Wang (pronounced Choo-wong), a large market town about thirty miles east of Chang-te Fu, that they decided to rent premises there that were available and suitable for residence.

Mr. Goforth and Dr. Smith were disappointed in their reception at Wei-huei-Fu, which was decidedly cold ; and after visiting several other places, they agreed to locate in Hsin-Chên (pronounced Sin-jun), a market town twenty miles east of Wei-huei-Fu, where the people were friendly. In the middle of October, after careful and prayerful deliberation, the Presbytery decided for the present to work the Fu districts previously determined on, from these points ; as opposition is less liable to arise where *literati* and *officials* are few, and as successful mission work has for years been in progress in similar localities elsewhere in the Empire.

THE FIRST STORM.

Efforts were made during the following weeks to secure premises in Hsin-Chên, where the people continued friendly and the prospects seemed to improve. Mr. MacGillivray and Dr. McClure continued in Chu-Wang,

but with daily increasing indications of opposition. Finally, on the 15th of November, the gathering storm-cloud burst. The mission premises were looted by a large mob, and everything portable carried off, but no violence was offered to the missionaries.

COMPLAINT AND REDRESS.

Complaint was made at once to the local officials, but, they being either unable or unwilling to deal satisfactorily with the case, after some days' vexatious delay, appeal was made to the British Consul at Tien-tsin. The case was laid before the Viceroy, Li-Hung-Chang, by the Consul, and with far less than the usual delay in such cases, a settlement was agreed to, by which goods to the estimated value of \$500 which had been recovered by the native officials were returned, and 1,400 *taels* of silver (about \$1,700), were paid on the 11th of March, 1891, as indemnity for loss and damages sustained by the mission. Two feasts were also provided and a friendly proclamation of peace and protection issued by the local authorities, which were considered to be worth more to the mission than even the large indemnity paid.

RIGHTS AND PRIVILEGES.

This settlement may be regarded as the more satisfactory, as British subjects have no treaty right to buy or lease land or houses, except in the immediate vicinity of treaty ports. Their right to be in the *interior* is simply the right of travelling under passport; but throughout China, missionaries are found in the enjoyment of privileges which could not be claimed as treaty rights. The prompt and equitable settlement of this case will, however, probably, prevent a repetition of similar outrage; and it is confidently hoped that this early opposition may be the means of securing the ear-

lier opening to the Gospel of the long-closed doors of Honan.

MEDICAL WORK.

During the whole proceedings the missionaries remained in possession in Chu-Wang, and from the first day after Dr. McClure's return from Tien-tsin the usual average of patients presented themselves, showing that even hatred and prejudice cannot keep the sick and suffering from seeking relief. Mrs. McClure shortly after joined her husband in Chu-Wang, experiencing no inconvenience from the curiosity or animosity of the Chinese. The day after the indemnity was paid, Messrs. Goforth and Smith returned to Hsin-Chên to secure premises offered to them before the outbreak.

From the first annual report of the Mission, it appears that, in addition to work already referred to, the medical missionaries, during the year 1890, treated a total of 5,377 patients in Honan, besides doing much incidental hospital and dispensary work in the American Missions at P'ang-Chia-Chuang and Lin-Ching.

CHURCH UNION.

Much consideration was given to the question of union of the Presbyterian Churches in China, on the plan proposed by a conference of Presbyterian missionaries at Shanghai, at the time of the General Conference. The Presbytery approved in general of union on the following lines: The united Native Church to be independent; missionaries, while retaining their full connection with home Churches, to have seats in the courts of the Native Church, but not to be subject to discipline; the question of doctrinal standards to be left to the decision of the Native Church. The Presbyterian Churches of Amoy have for many years been working in harmonious union on this basis, and the Swatow Council of the English Presbyterian Mis-

sion, in October, 1890, resolved to take steps with a view to organic union between the Presbyterian Churches of Swatow, Amoy, and Formosa on a similar basis.

RELATIONS WITH C. I. M.

By conference with representatives of the China Inland Mission, a mutually satisfactory understanding was reached, with reference to the occupation of North Honan: the C. I. M., having claimed to have been in occupation of the field prior to the decision of our missionaries to locate there. By the arrangement come to, the C. I. M. opium refuges, conducted by natives, are to be continued; districts occupied by our Mission are to be avoided by the other, with the exception of Fu cities; if a whole district is occupied by our mission, the C. I. M. will take up work elsewhere, and in case of co-occupation, in order to avoid clashing in Church order and discipline, the C. I. M. agrees to send in, as missionaries, Presbyterians only.

GRATITUDE AND THANKS.

The general health of the Mission has given great cause for gratitude, the only exception being the case of Miss Graham, who had been compelled to return to Canada, owing to continued ill-health, to the general regret of the Mission and of the Church in Canada. Encouraging progress in the language has been made by all the missionaries, notwithstanding a scarcity of competent and satisfactory teachers. The senior missionaries are becoming somewhat proficient in the use of the language, as is evident from the attention given to their public addresses.

The report concludes with cordial acknowledgements of obligation to the Mission of the American Board at Lin-Ching, and to the American Presbyterian

Mission in Shantung, for valued aid and encouragement ; and with devout mention of God's great goodness, and expression of confident reliance on His precious promises.

RISE AND PROGRESS OF MISSION.

The remarkable circumstances of the rise and progress of this mission lend an exceptional interest to this first chapter in its history, which warrants a fuller detail than is usual in an historical sketch. Within less than eighteen months, *seven* missionaries, six of whom are married, and all of whom are supported by voluntary contributions, and *three* trained nurses were designated to a field that had *not yet been entered on*.

The policy of the missionaries, in these circumstances, has been to acquire a working knowledge of the language and some experience in mission work while residing outside, but on the border of their chosen field. They made haste slowly to occupy the centres chosen, but when opposition was encountered they maintained their ground with conciliatory firmness. The great advantage of having two medical missionaries on the staff from the beginning is cordially recognized. In Honan, as everywhere, the flocking to them of the sick for help and healing has afforded frequent and excellent opportunities for removing hostile prejudices and for preaching and teaching the Truth.

TAKING POSSESSION.

The story of subsequent years must be more briefly told. During 1891, premises were secured in Honan and taken possession of by the missionaries and their families. At Chu-Wang were stationed Messrs. Goforth, MacGillivray and McClure ; at Hsin-Chên Messrs Smith, MacVicar, MacKenzie, MacDougall and Miss McIntosh. In both places a promising beginning was made

in Medical Mission work. The strong feeling against foreigners, general throughout China, was specially manifest in Honan, culminating in a violent attack upon the mission, during which the lives of some of the staff were in imminent peril. The attack, however, did not result in any serious loss or injury. The most hopeful incident of the year was the professed conversion of Mr. Wang, a teacher, who openly confessed Christ and applied for baptism; the most discouraging circumstance, the enforced retirement from the field of Mr. MacDougall, on account of the serious and prolonged illness of his wife, owing to the great heat of the summer and the prevalence of malaria.

ADDITIONS TO THE STAFF.

The year 1892 is marked by the addition of the Rev. William Harvey Grant, B.A., and William Malcolm, M.D., to the staff at Chu-Wang, and Lucinda Graham, M.D., at Hsin-Chên. The arrival, in the month of November, of these reinforcements greatly cheered the hearts of the whole staff. During the year, from Chu-Wang, as a centre, repeated tours were made to the towns and villages for sixty miles around, advertising the Gospel and medical work, distributing Christian literature, seeking to dispel ignorance and superstition, and endeavoring to enlist the interest of the people. Two native helpers, from the neighboring Presbytery of Shan-tung, and a colporteur of the B. and F. Bible Society, under the direction of the missionaries, were able to do much to help on the work.

INCIDENTS OF THE WORK.

Large numbers of women visited the mission houses, but for the most part out of curiosity. All pronounced the teaching good, some seemed almost persuaded, but, as in Christian lands, while one waits for another

many perish. Time waits for no one. Large numbers of sick sought help and showed a growing confidence in foreign methods of treatment. One was brought 250 miles to the hospital by the advertisement he saw on the back of a tract that had reached his home. At Hsin-Chên, the work during 1892 encountered bitter and persistent opposition. On two occasions the mission premises were mobbed and the lives of the missionaries imperilled. Daily preaching services were, however, held in the chapel throughout the year, which were largely attended, but owing to the turbulent spirit of the people little field work was attempted. It was deemed wiser that the whole staff should stand by the station and by each other for mutual encouragement and help in any emergency that might arise.

FIRST FRUITS.

Amid multiplied discouragements the first fruits of the Gospel were gathered in the month of June, when Mr. Chou and his son, after a long probation, were baptised and received into the full communion of the Church. A Bible-class for women was begun, at which the attendance has been encouraging. As at Chu-Wang, increasing numbers of the sick have sought relief and healing, of whom an unusually large percentage were women, which is regarded as a very promising feature of the work. The total number of medical consultations at both stations was 6,395, as compared with 2,261 the previous year.

COMPELLED TO RETIRE.

Early in 1893, Mr. MacVicar was reluctantly compelled to retire from the field, his wife's life being seriously endangered through prolonged insomnia. The hope is, however, still entertained that he may yet be able to return to the work for which he has proved him-

self so specially fitted, and in which he is so deeply interested. The diminished staff was reinforced by the appointment of the Rev. Kenneth MacLennan.

The indifference of the people of Chu-Wang has continued, but at several centres around marked interest has been manifested. At Hsin-ts'un, a market town about fifteen miles to the south-west, there are six or seven men who are not ashamed to confess Christ. At Ts'ai-Yuan there is a sect numbering about 1,800 which worships the stars. Some of the chief people of this sect are interested in the Gospel, and it is hoped the whole sect may be won for Christ. In the early part of the year Mr. Wang, the teacher, and his son were baptized. They are the first fruits gathered at Chu-Wang.

WORK FOR WOMEN.

The Bible-class for women has been continued. Mrs. Wang, a member of the class, has professed her faith in the Gospel, and has been received on probation. A meeting is held weekly in her home. Up till this year no women had consented to be treated as in-patients in the hospital, but since a beginning was made the numbers have steadily increased and much has been done for their relief. A stay of several days and in some cases of weeks in the hospital furnishes excellent opportunities for teaching and learning the Gospel. One patient has professed conversion, and, with her husband, applied for baptism.

Mrs. Wu, a Christian woman from a neighboring mission, visits and teaches the women who attend the Bible-class, and in various other ways renders valuable assistance to the lady missionaries. More homes are being thrown open to the lady missionaries and the outlook is brightening, though none of the women have as yet renounced idolatry.

OPPOSITION.

At Hsin-Chên the opposition, though less turbulent, has not been less persistent than at Chu-Wang. One of the missionaries had the honor of being hung up in effigy near the street Chapel. The vilest slanders have been circulated and every effort made to hinder the people from hearing or receiving the Gospel. Those baptized last year have, however, proved faithful ; two more have been baptized ; and there have been many interested inquirers.

MEDICAL WORK.

During the year, the advantage of having two medical men at each station has been fully and frequently realized. Larger numbers have been treated, and difficult operations have been successfully performed, that otherwise could not have been undertaken. There have been several very interesting cases, and many of those, who have manifested real interest in the Gospel, have been influenced by the truth heard in the hospital.

TRIALS.

The year 1894 was a sad and eventful one for the mission. Mr. and Mrs. Goforth, and Dr. and Mrs. McClure, left for Canada about the middle of April on their regular furlough. Dr. Smith, early in May, was smitten with typhus fever, followed by pneumonia, and, before he had fully recovered from that, by phlebitis. He barely escaped with his life and was only able to reach home, with Mrs. Smith, after a stay in Japan, where, just before leaving for Canada, they were bereft of one of their children. Mrs. Malcolm, stricken with small-pox in March, recovered only to be invalided to Japan, and to be snatched away suddenly, by an attack of peritonitis, on her way back to Honan in October. Dr. Malcolm, weakened by long and devoted watching with his sick wife, and

prostrate with grief by her death, was ordered home for a short furlough, as the only likely means of saving him to the mission. Dr. Lucinda Graham, who had gone to Shanghai to fit herself more fully for her work, by visiting the mission hospitals there, was seized with cholera at Tientsin, on her way back, and died there after an illness of eighteen hours. After her death, Miss McIntosh, who had been five years in Honan, and whose strength was much reduced, was compelled to take her furlough two years before the regular time, as the likeliest way of escaping a complete break-down in health. Only Mr. and Mrs. MacKenzie, at Hsin-Chên, and Mr. MacGillivray and Mr. Grant, at Chu-Wang, were left to hold the ground so hardly won, and carry on the work, as best they could, with the few native helpers available. To add to these multiplied discouragements the field was devastated by a flood, the worst in thirty years, that destroyed the ripening harvest, produced a partial famine necessitating the official relief of large numbers, and did great damage to property over a wide district.

SYMPATHY AND PRAYER.

Such a succession of affliction, death, and disaster, was a severe trial to the faith of the few who were left to stand in the breach, and has called forth the profound sympathy and prayerful interest of the whole church. Not only the afflicted and bereaved ones, but the mission will henceforth have a larger place in the heart of the church, and fervent, effectual prayer will be offered for the comfort of the sorrowing, the recovery of the sick, the re-invigoration of the worn and wearied, and the re-inforcement of the diminished and sadly disheartened staff.

ENCOURAGEMENTS.

Those left stood bravely and loyally by the work, and were much encouraged in many ways. The heathen

were unusually friendly, and the number of inquirers enrolled larger than in any previous year; the only apparent effect of the war between China and Japan being the more friendly favor of the people, which was greatly promoted by an Imperial edict, declaring that missionaries are not to be regarded as enemies, and that they are entitled to the protection of the people.

WORK AT CHU-WANG.

At Chu-Wang Mr. MacGillivray and Mr. Grant enjoyed good health, and carried on the work throughout the year. Twice during the year inquirers were invited to spend a few days at the station in the study of the Scriptures; the cost of their food, during their stay, being defrayed by the mission. Their progress was so encouraging that it was decided to continue the practise, as a means of grace for those enrolled as inquirers. The two native helpers employed in itinerant work reported more friendly receptions everywhere. In the absence of the medical missionaries, two native medical assistants were employed to carry on, as well as possible, that important department of the work, which they did on the whole very satisfactorily. Mrs. Wu, the native Bible woman, continued the work for women.

HSUN-HSIEN FAIR.

In February of the same year, Messrs. Goforth, MacGillivray, and Grant, with Dr. Malcolm and four native helpers, attended the Hsun-Hsien fair and spent fifteen days healing the sick and preaching the gospel to immense crowds. The Chous from Hoa-tao, the first fruits of the mission, and more recent converts from other villages, were with them every day, and bore fearless testimony to the truth of the gospel. Such opportunities for evangelistic work are highly prized by the missionary, who often exerts himself to the very verge of exhaustion in his efforts to reach

as many of the multitude as possible with the message of mercy. Fewer fairs than usual, however, were attended during the year, on account of the floods, and the war between China and Japan, making it prudent that work should be carried on as quietly as possible.

GROWTH.

In July the chapel at Chu-wang was enlarged to double its former seating capacity, an indication of the faith of the missionaries in the future of their work. The sacraments of Baptism and the Lord's Supper were dispensed in November, when one member was baptized and one name added to the roll of inquirers—the first native of Chu-Wang so enrolled.

WORK AT HSIN-CHEN.

At Hsin-Chên only Mr. and Mrs. Mackenzie were left to represent the Church and carry on the work: Dr. and Mrs. Smith having been compelled to leave in May, and Miss McIntosh in October, after the sad and sudden death of Dr. Lucinda Graham. In the absence of both medical and lady missionaries, it was thought wiser that Mrs. MacKenzie should make her home in P'ang-Chuang, with the missionaries of the American Board, and Mr. and Mrs. MacLennan of our own mission; so that Mr. MacKenzie was really the only one left of all the staff at Hsin-Chên. What such isolation means, only those who have experienced it can fully realize. One man for Christ among a million heathen. How precious the promise to such; "Lo I am with you alway."

Still, the year was not without its fruits. Two women, the wives of the first two converts, were baptized, and nineteen persons were enrolled, after examination, as inquirers, many of whom will probably be received into full communion during this year. Mr. Wang, the teacher, continued faithful and devoted in

his service to the mission. A class for inquirers, held for ten days, was attended by twenty-two men from four different villages, who gave themselves with good will to the study of gospel truth. A promising beginning of work for boys and girls was made by Miss McIntosh, which unfortunately had to be given up when she left for Canada.

IN THE VILLAGES.

Although the people of Hsin-Chên still continue indifferent, and even unfriendly, the work is spreading in the surrounding districts. In Hoa-Tao, the village where the Chous—the first converts—live, there are now five communicants and five enquirers enrolled. In Hsias-Chai, there are fourteen enquirers, who meet daily for study of the Scripture and prayer. In Hsin-Tsun, five have been baptized, and five others enrolled as inquirers. They meet for worship in the house of one of their number, and, though persecuted and poor, they have received neither protection nor assistance from the missionaries, so that the work here may be regarded as being on a simply and soundly spiritual basis. In order to test the sincerity of professions of faith, it is often necessary for missionaries to seem to be indifferent to the privations and sufferings of their converts. At Tsai-Yuan, where numbers are found who worship the heavenly bodies, and where it was hoped last year that many would welcome the light of the Gospel, there is as yet but one inquirer. It requires courage for isolated inquirers to stand by the truth, but, so far, these all have witnessed a good confession.

A REMARKABLE PROVIDENCE.

Quite providentially, an opening has been made for the mission in Chang-Te-Fu, the official and commercial center of the district, and a city of importance, from which it was considered expedient to withdraw, on

account of opposition, in 1889. It is the first of the enni Fu cities of the province of Honan, in which a mission station has been established. Of the way in which this has been brought about the report for the year says, “ ‘ This is the Lord’s doing, and it is marvellous in our eyes.’ Truly, God is a prayer answering God.” In tracing the providential circumstances, by which after years of planning and prayer a most desirable property was secured just outside the gate of the city, it appears that “no less than thirteen different persons, at different times and places, were influenced to act their different parts, all forming one mysterious chain, with the occupation of Chang-Te as the last link. Of these thirteen, six may be set down as opponents of the mission ; and the others were not consciously seeking the result achieved.” “ God moves in a mysterious way his wonders to perform.” Such a signal answer to prayer and seal of divine approval is a source of great encouragement and strength to all engaged in the work.

REINFORCEMENTS.

Mr Goforth and Dr. Malcolm, sailed for China, on the 4th. of March this year, and will at the earliest possible moment rejoin their brethren in Honan. With a devotion truly heroic, they refused to listen to counsels of mere prudence, and insisted on being permitted by the Foreign Mission Committee to return at once to share with their colleagues the hardships of the work, or the added perils that might result from the war in progress when they left. They were accompanied by the Rev. J. A. Slimmon, who had done nine years’ successful work in connection with the the China Inland Mission, and who, in order to qualify himself for ordination, and more fully equip himself for work, spent nearly two years in Theological study in Toronto and Winnipeg. Mr. Slimmon is considered a very valuable addition to the mission staff, and has, during his stay in Canada,

won for himself a high place in the esteem of those who know him best. Mr. and Mrs. MacVicar, whose furlough, greatly to their grief and disappointment, has been so prolonged, and Dr. and Mrs. McClure, with Mrs. Goforth, expect to return early in the fall of this year. It is hoped that it may be possible, at the same time, to send some of the many who are offering for foreign work, to still further strengthen the forces and extend the bounds of this mission.

RESULTS OF WAR.

The prayer and expectation of the Church are that the outcome of the war between China and Japan will be for the furtherance of the Gospel in both countries. Already there are indications of a friendlier feeling for foreigners, by the officials, even in the interior of China. If the terrible humiliation these proudest people on earth have suffered, at the hands of a nation hitherto regarded by them with utter contempt, shall lead the Chinese, rulers, officials, and the people generally, to a truer estimate of themselves and of their fellowmen, what has been regarded by them as a dire national calamity will prove to have been a blessing in disguise.

THE OUTLOOK.

The outlook of the Mission at this writing is still hopeful. The zeal and courage of the missionaries, their satisfactory progress in the language, their business capacity—specially evident in the reports of meetings of Presbytery, their cordial harmony and practical unanimity as to the policy and working of the Mission, all augur well for the future of the Mission.

The missionaries and the Church will still, however, have need of great faith, prayer, and patience. The field is an exceptionally difficult one. The prejudices of centuries in that historic district are deeply rooted,

and will not be easily eradicated. The Chinese officials have discernment enough to foresee the results of the reception of Christianity by their people, and will secretly stir up all the opposition possible, especially in the beginning of the work. But, the Lord's promise is sure ! His are the Kingdom and the Power, and the heathen millions of Honan shall yet give Him the Glory, which is His due.

TOWING—MISSION CART READY TO START.

